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## Editorial Notes

The message of the hour is not the critical, it is the evangelistic message.

He who would preach a crucified Christ must himself be a crucified man.

The Gospel of Matthew will be chiefly the source of the International Sunday School Lessons for 1910. From January 23 to February 27, we have six lessons from the Sermon on the Mount. Review lessons come not at the ending of the quarter, but at the close of any distinct division in the subject matter. Temperance lessons are introduced as follows: The Golden Rule, on Feb. 13th; Proverbs 23 on May 8th; Galatian 5, on Sept. 25, the parable of the watching servant on Nov. 13th.

The "Christian Instructor" properly declares that it is strange that people demur at subscribing to the written creed of a religious body on account of its narrowness and bigotry, and yet in every other avenue of life they are clearly aligned to some one of several conflicting schools of thought and action, and on every other subject, but that of religion, they insist their position must be decided and clear-cut and not liable to be misunderstood. They will not join a particular demonstration because of insistence upon a definite belief and distinctive principles while in politics they cleave fast to a Republican or a Democratic platform for that very reason simply because it advocates distinctive principles on public questions.

When, in your afterthought, you concluded you had spoken somewhat unkindly and unjustly to your brother, and went and told him so, you lifted yourself away up in both respect and Christian affection. You made a heart glad and you added credit to yourself. Such acts prove the beauty and power of the Christian faith. They advance the Lord's kingdom.

The stronger the mind of the hearer in any audience, the more confident may the minister feel, as long as he is cleaving to his message and delivering God's word, that he has a good listener; and the surer, if he departs from the word and preaches his own fancies of men's ideas, that he will be listened to with impatience. Daniel Webster used to resort to a certain little country church in the New England hills because, as he explained, its minister told him his sins and God's remedy for sin and did not preach to Webster the statesman, but Webster the man and the sinner.

Rome poses before the world as being unalterably opposed to divorce and to the marriage of divorced persons. If her attitude were but honest and consistent, it would at least be respected even if not approved absolutely in its application to every specific case. But how can that attitude be regarded as sincere when she evades the application of it by marrying divorced people on the ground that having been previously "married" by other than Romanist priests they were never married at all and so were as much undivorced as they were unmarried?

Dr. Zeller, director of the Bureau of Statistics, Stuttgart, Germany, estimates the world's population, classified according to religious adherence, as follows: The total of the human race is 1,544,510,000, of whom 534,940,000 are nominally Christian, 175,290,000 are Mohammedans, 10,860,000 are Jews, and 823,420,000 are classed as heathen. Of these latter 300,000,000 are Confucians, 214,000,000 are Brahmins, and 121,000,000 are Buddhists. Others adhere to various strange religious cults. Out of every 1,000 inhabitants of the earth there are nominally 346 Christians, 114 Mohammedans, 7 Israelites, and 533 of other religions. From the standpoint of human probability, the evangelization of the whole world is a task that baffles our expectation, but our Lord said, "All authority hath been given unto me in heaven and on earth, Go ye therefore and make disciples of all the nations."